



# PRANAM

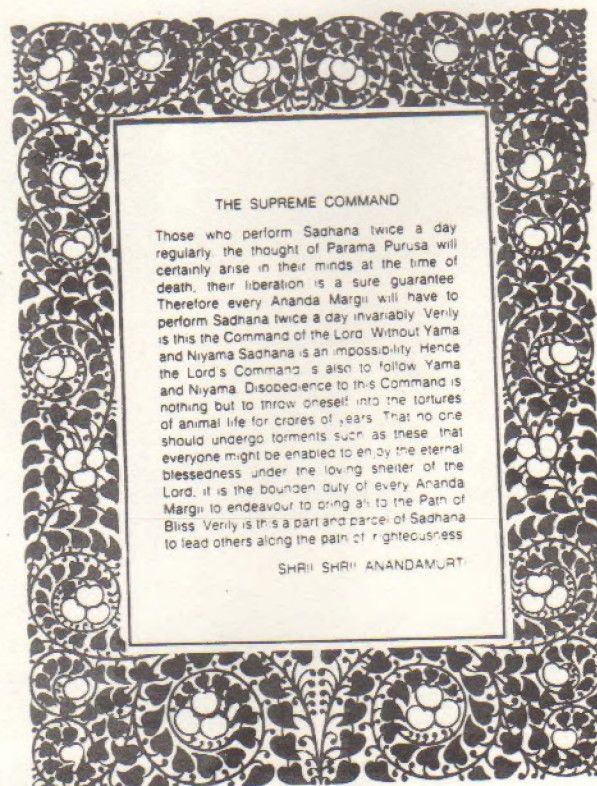


ANANDA MARGA SUVA SECTOR NEWSLETTER

**august sept 1981**

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# DHARMA SAMIKSA

Shrii Shrii Anandamu

July 25, 19

Every action performed produces equal and opposite reaction, provided the threefold factors of time, space and person remain unassailed, unchanged. An incident may take place at 10 a.m. but its' reaction may not come forthwith. It may come some time after and obviously the reaction to the action becomes slightly more than equal. Human beings perform various types of actions; big and small, good and bad, and consequently they are to face the reactions also.

As far as we know, human history is about 15,000 years old, though its earliest stage was very crude human beings have done so many things and thereby imbibed various samskaras. Lord Shiva, Lord Krsna or we can say Parama Purusa came meanwhile and helped bless the suffering humanity. With the blessings, with the cosmic grace, the human beings can go beyond the periphery of karma and attain Salvation. By dint of one's individual efforts one cannot get rid of the heavy load of accumulated reactions to past sins which in samskrta are called 'prarabhdha'. For that one needs the grace of Guru, the grace of Parama Purusa. The scriptures say of course one has to do sadhana, because by dint of sadhana one trains one's mind, one can discipline one's mind. Human mind is just like a lion of the circus. A lion is given adequate training before it is asked to display various skilful performances. The human mind can also produce excellent results when it is properly trained and disciplined.

Now, I have already said that one must undergo the unsatisfied samskaras, the unquenched samskaras. In order to attain Salvation one must burn up one's past samskaras. A seed when soaked in water germinates, but if it is burnt up it can never germinate. Human beings must be 'dagdhabiiija' -burnt seed; one whose samskaras are totally burnt up. For this, one absolutely needs

the grace of Guru, of Parama Purusa. The scriptures say,

'Mahadkrpaeva bhagavat krpalesh adva'

-just an iota of cosmic grace is enough to ensure Salvation for the unit beings. The main purpose of the 'Dharma Samiksa' is to make the jiivas (unit beings) 'dagdhabiiija'.

During the entire period of 15,000 years of human history, there was no Dharma Samiksa like this. There is mention of any such event in Samskr literature. We say that a child is invariably 'apapavida', that is, unassailed by sin (papa). But however good a person may be one commits some ommissional and or commission mistakes. Some do it knowingly, some unknowingly, but once one commits papa or sin, one cannot retract. One has to suffer. One cannot escape the consequences.

Those who assembled here are sure good people. Some of you have come 5,000 and 20,000 miles and some have come from the local vicinity. There is certainly some subtle reason behind your assembling here. You are all good people -certainly better than average people. That's why you have come. Though there are many, many others who live nearby, they don't come.

In my opinion, Parama Purusa should do something for these good people. How long can the unit beings bear the heavy load of unburnt samskaras? So if Parama Purusa should take away some of the sins from the unit beings they will feel free from the bondage of papa (sin) and samskaras and will be able to do many things. By dint of their collective efforts they will bring down heaven to this terrestrial earth; they will perform many noble and heroic deeds with courage and valour. Hence, Dharma Samiksa is the most epoch-making event during the last 15,000 years.

# LEARNING THE HARD WAY

Ac. Nalinaksa Brc.

Now i'm really beginning to understand what Ananda Marga is all about. This was the thought that passed thru my mind as i returned from my second trip to India as a margii and now as an acarya. It was the first week of August that i left Calcutta where i saw an aspect of the spiritual path, and a different side of Guru to what i had preconceived, and had only heard about from others. I glimpsed the strict side of Guru which Baba describes as Partha Sarthi Krsna. It was not so much the other side, the sweetness of Vraja gopal Krsna which is so appealing that i had previously felt. Now Baba is helping us rectify ourselves just as a child needs to be scolded out of parental love and affection. I remember Baba once said something to the effect that love should always remain one measure above correction.

On my previous visit to India in 1979 when i first met Baba i spent a fair amount of time near Him and experienced His profound sweetness. It was then i began to feel the depths of love that He gives. This time i was physically scolded for my shortcomings. At first, it seems a bit odd that hundreds of acaryas and margiis would travel half-way around the world to get scolded, but that is the power of His love and affection. Somehow it seemed natural that Baba could expose everyone's past mistakes without being told. It just didn't seem like a miracle or anything numinous. On the contrary it seemed to me to be a great blessing to have an opportunity to overcome one's defects and become a more ideal human being. Dharma Samiksa as it is called in samskrta in theory means the rectification of one's

defects, but practically speaking it means Baba giving a caning. To understand why Guru both loves and punishes it is worth looking at our philosophy a little more closely.

What Baba is in fact doing when He gives physical punishment is not only encouraging us to correct ourselves, but also to equip us with the strength to endure. Tantra tells us clearly that life is not always a bed of roses. We have all experienced great difficulties and we will face more before our life is finished. Thus we need strength. Spiritual practices make mind and body strong and the sense of fulfillment gives a new found joy to life, but without the ability to endure sufferings it will be difficult to enjoy life's ups and downs both.

In Tantra it is said that just as Christ is said to have taken on the sins of the world, so too does the Tantric Guru take on the 'samskaras' of His disciples. Samskaras are the reactions not yet expressed but which remain in the mind awaiting the right conditions for expression.

I, and many others i know, felt a tremendous lightness after Dharma amiksa and so cannot help but feel that an inner purification has taken place, bought about by our Guru.

There are so many things we fail to understand in this universe, and what Guru is doing is no exception. Most of us have defects that we'd prefer left unknown and unspoken so for many it is not only psychologically cleansing but somewhat embarrassing when Baba reveals to a room full of people your innermost secret. The consolation is that everyone else in the room is in the same boat, and

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# Global H.P.M.G. centre begins

## AC PARANANDA AVADHUTA ARRIVES

On behalf of all margiis and friends, we would like to welcome Acarya Parananda Avadhuta, who arrived in Sydney from India on August 2nd. Our appreciation has also been expressed to the Minister for Immigration, Mr Ian Macphee, for granting the visa.

Dada Parananda is already working hard to ready the Global HPMG Centre at Anandapalli, the Ananda Marga community near Stanthorpe in Queensland. Dada will be the 'trainer' ('Shraman' in Samskrta) of the Global HPMG Centre for training brothers in the various aspects of yoga philosophy and practices. HPMG stands for Hari Pari Mandala Ghosti, an organisation established by Shrii Shrii Anandamurti in 1978 as a devotional approach to spirituality. HPMG gives special emphasis to devotional singing, chanting, music and dance as a means to further one's spiritual progress. It makes an ideal posting for Dada Parananda who is an accomplished musician playing tabla, harmonium and mrdanga, instruments which are noted for their use in devotional music.

The training course itself will extend over a period of 3 months, although anyone wishing to attend for shorter periods is also welcome. Those who complete the full training will be qualified LFT's (Local Full Time Workers) who will commit themselves to full-time work for anything from 6 months to some years. The work of an LFT varies considerably. Much of it involves guiding and assisting new meditators with such tasks as 12 week courses in meditation, asana classes, social service projects, jagrti management and so on.

It is also possible to participate in the full 3 month training session and not commit oneself to organisational work afterwards.

Included in the course will be an in-depth study of the spiritual and social philosophy outlined in 'Ananda Sutram' and other books by Shrii Shrii Anandamurti. There will also be elementary training in practical skills ranging from construction, farming and gardening, to learning a musical instrument.

'Anandapalli' is a particularly salubrious environment and every effort has been made to provide comfortable accomodation in the training centre Ashrama.

Cost for the full 3 months will be \$300. For those remaining a short period of time the cost will be \$30 per week. This includes training fee, accomodation and vegetarian food.

For more detailed information please write to Acarya Parananda Avadhuta, P.O. Box 3, Severnlea QLD 4352, or telephone Anandapalli on (047) 83 5207, and ask for Dada Parananda.

The training centre for sisters is located in Melbourne under the guidance of Avadhutika Ananda Bratati Acarya. Any sister who is interested in learning the philosophy and practices of Ananda Marga in depth is welcome to contact her for more information. The telephone number and address are located on the inside back cover of Pranam.

# Nothing is secret

The whole month of May was the month of miracles. Baba was paying less attention to organisational work and more towards the personal development of the workers. While checking the individual 16 points He exposed many workers who were making unexpected mistakes in their personal lives. The way in which Baba explained these mistakes was beyond my imagination. He related the history of these workers clearly with facts and figures.

On one occasion when Baba was conducting 16 points review of the workers and margiis, and explaining their thoughts and actions, He said that, before going to bed, He sees the whole Universe (Ota-yuga) at a glance and all information comes to Him. From what I had been seeing through those days I could very well believe Him.

I recall Baba saying: "Character first, character second, character always." He is stressing personal development. One can feel the phase of creating Sadvipras (great spiritualists) has now started and this is why Baba is keeping strict vigilance on everyone. If He continues in this way, workers and margiis will have less scope to commit bad deeds and think negatively.

Baba also said that when Lord Krishna was alive, He had explained that in Satyayuga, for ill thinking, a person was liable to punishment, but would receive less punishment for ill actions. In Tratatayuga a person would receive equal punishment for bad thinking and bad actions. In Dwapur yuga less punishment for bad thoughts and more punishment for bad deeds, and finally in Kali yuga there is no punishment for bad thoughts but punishment for bad deeds. After some time Baba said that for householders in Ananda Marga, Krishna's rule for Kaliyuga will stand, but for a sanyasi the Tratatayuga rule holds.

Baba told those present how it is not possible for one to know what an individual is doing in his or her physical, psychic and spiritual life,

because for that occult power is necessary. Baba said that for the time being He will carry this work until we get the required power. The month of May was very spiritually vibrated, with emphasis on personal development. Baba said that if workers work according to His demand, then the work will get momentum, acceleration and its proper consolidation. We must respond to His call with sincerity, dedication and sacrifice.

Now let me take you to Vaeshakii Purnima (the full moon celebration of Baba's birthday) DMC. The DMC was very heavy in the sense that we were prey to the natural calamity of a storm. According to the Metereological Office, heavy rain was predicted for the 22nd to the 24th May, and the DMC was scheduled for this time. A gigantic pandal was erected at Tiljala jagrti with room for 40,000 people. The ground was soaked, due to the heavy rains, with no proper system for runoff.

Some plain clothes police entered the area for spying purposes, and several non-Indian margiis were arrested. Some of these diabolical policemen were caught and promptly dragged out of the compound. The police and communist cadre tried to show a united front against us. One could feel the tension in the air. Unexpected things were bound to happen. Baba also said He was not going to give General Darshan because of the inadequacy of His and the margiis' arrangements. Everybody was not feeling good. There was an inexpressible restlessness. On the very day dark thunder clouds hovered in the sky. Everything was going wrong — only Baba's grace could save the DMC.

Torrential rains then flooded the inside of the pandal; the Ananda Mela festival was completely disturbed. But after three hours continuous rain, the clouds started disappearing and the blue skies glittered through. We all felt mentally better. Although it was dark, we started moving outside. The whole atmosphere was now favouring us. The local people had opened their shops, and

# -news from India

some glamour came to the Ananda Mela festival. Everybody felt that Baba had diverted the tension after putting us through the problems. The next day Baba said: "What about the meteorological predictions of continuous rain for three days?" For the rest of the DMC the weather was beautiful.

Baba's discourse from the RU platform was most inspiring. He explained that human progress has three aspects — physical, psychic and spiritual. Physical and psychic progress is very limited, but spiritual progress is real progress because human beings liberate themselves from limited bondages and so are able to merge in the infinite ocean of bliss. Baba cited examples of many civilizations which have vanished without leaving any trace because they could not cope with the demands and progress of the people. We must create a suit-

able civilization, He said, in which people can progress. The present outdated structure has to be demolished and a new framework built up for human welfare and progress. Relative progress, though, is also essential for real human progress. Talking of psychic progress, Baba said all kinds of dogmas have narrowed the mind. Intellectual liberation is impossible without a real and practical philosophy of life. Social disintegration has occurred due to irrational ideas.

Baba emphasized devotion and surrender for spiritual progress. In the final DMC talk Baba said He was with us, is with us and will be with us in the future. All we must do is surrender everything to Him. Liberation, He declared, is our birthright and we must liberate the entire suffering humanity. No power on earth can stop our birthright.

## Aboriginal conference

On the weekend of June 20-21 an Aboriginal Studies Conference was held in the Blue Mountains. The conference consisted of lectures, panel discussions, films, poetry reading and a morning of visiting Aboriginal sites in the area, where meditations were conducted. There were about 60 persons in attendance, including 10 margiis. Ideas presented throughout the weekend were both spiritual and social, and remarkable for their relevance to the present day.

The Aboriginal people have lived in Australia for approximately 40,000 years, always in harmony with their environment. On the other hand, modern industrial society has gone a long way towards ruining that harmony, in less than two hundred years. Aboriginal society, though diverse in language and other cultural expressions, was and is overwhelmingly consistent in its spiritual traditions. I will try to outline the

general features that unite the diversity. The belief is that there is one force, and essence, that lives in everything and could never die; their purpose in life is to understand and live in harmony with that force. They do not view death with either fear or apprehension, but look on it as another part of the continuum of life existent throughout creation. They had, and possibly still have, the capacity to terminate their life when they choose, merely by an act of will. Their spirituality goes deep, as can be witnessed by their view that creation is the expression of a subtle supreme spirit. This fosters no feelings of spiritual inferiority; all are equal in the eyes of that spirit and all have the same chance to progress spiritually. Aboriginal culture holds no prayer or ritual sacrifice, and does not believe in any kind of demons or temples in which to worship. Rather it holds that people doing what they were supposed to would be provided for by the Great Spirit.

The concept of time is very interesting, in that there is no word for it. Traditionally they had no concern for it, a far cry from our present society where time is seen as the all-important factor, ie. 'time is money'. They consider the eternal spirit to be manifesting always in the present, so they do not worry about the past or the future. Their day starts when the sun comes up and ends when it goes down, and seasons are related to the big wet, the big dry and the flowering of the desert plants. Life is a continuous flow of that eternal force.

Since Aboriginal life is fundamentally a spiritual one, they have a series of initiations that start with children. The first initiations, for males only, are relatively simple, and more concerned with teaching daily practical necessities, like map reading or the knowledge of certain animals. At about the age of 14 both males and females receive the most important initiation: for the females it is essentially the only one, consisting of being introduced the ideas of adulthood — it is this initiation which entitles them to be members of the society and to marry when the time is right; the preparation for the male initiation could take 6–18 months, and includes such things as food deprivation and long periods of silence — not a small feat for a 14 year-old. As this initiation entitles them to be a member of society it is taken most seriously; failure to pass the tests could result in not being allowed to lead a normal family life. They are given special names, or words, by the leading spiritual advisor in their community. This word is to be kept secret, and anyone else knowing it could make life uncomfortable for the person concerned. Those who want to be in the Council of Young Men take initiations every two years until the age of 22, at which time they can be accepted as members of that advisory body. Those then wanting to belong to the Council of Elders continue with initiations till late in life. An interesting point here is that initiations for the doctor of medicine, an Elder, continue throughout life and entail the undergoing of such pain as his patients are likely to feel. I wonder if GP's and drug companies would be willing to do the same?!

The highest position in Aboriginal society is in the executive of the Council of Elders. These

executives are involved in maintaining and protecting the spiritual traditions, keeping the accounts and generally making the important decisions. The Aboriginal social structure is a direct expression of their spiritual thought. The conservation-mindedness comes from the natural limitations of their environment; things like population control, food and water regulation, and strictly no trespassing on their designated land. As hunter-gatherers they move about in their area, letting each camping place regenerate, sometimes taking up to 2 years to complete a circle — any incursion on their land would seriously affect their welfare. The land belongs to the 'Dreaming', to the creative spirit, therefore it cannot be owned by individuals or tribes. People are placed on earth to care for the environment and not to abuse it, and by this caring people are in turn looked after.

This tradition enabled social survival for a long period, a period threatened only by the European invasion. Aboriginal culture was brutally suppressed, but recently there has been a partial revival. For some time there were very few initiations, resulting in the breakdown of spiritual identity and social structure. This is being partially corrected as more young Aborigines take an interest in the spiritual ways, thereby re-creating their society. But one of the greatest barriers to this re-creation is the lack of land rights in any meaningful form. Their society has not been able to compete with modern capitalism, but to keep up with movements they have adopted ideas of the co-operative system. There are now large farming and fishing concerns throughout Australia, run and managed by Aboriginal co-ops.

Some Sydney-based Aborigines are in the process of setting up an Aboriginal-controlled film unit, to help educate others in Aboriginal culture and the problems they face. It is a pity that of the 15 or so currently available, none have been taken up by commercial TV. These types of activities by the Aboriginal community are helping them re-build the spiritual identity and society that had been shattered by white imperialism.

Finally, many thanks are due to the organisers of the conference, and to the poet Jeremy Bostock, who entertained us with a couple of his 'to the point' poems. Those interested in future conferences, please write to Vinay c/- Sectorial Office.



Pictured here is the participants at the Aboriginal conference visiting a sacred site. A kangaroo is engraved on the rock.

# Overcoming another 'ism'

Vinay

Universalism is the core of our attitude to other living beings. Besides the positive steps necessary to inculcate this sentiment, it is important to become aware of the various divisive 'isms' that our thinking is clouded with due to conditioning, education, etc. Resolve to overcome these is the starting point, but it is necessary to see what the issues are that have to be dealt with.

One 'ism' perhaps not in focus as much as it should be is 'specie-ism'. Baba's love and concern extends to the whole creation, and the life and death of an ant is not insignificant to him. So our range of service and care should also encompass the animal and plant kingdoms, not neglecting them because human affairs seem more important. This is not to deny that humans have special capabilities, but the point is -- do we ignore the youngest child in a family because it has less abilities? Specie-ism is the division drawn between members of our species and all other species, in exactly the same way racists divide humans acc-

ording to hereditary factors. We all know the terrible consequences of racism, but do we perceive fully the equally terrible consequences of specie-ism? Each year billions of animals are raised and killed in appalling conditions, and hundreds of millions more are experimented upon in totally barbaric ways, and for often trivial reasons. These practices are the logical extension of specie-ist arguments.

Overcoming specie-ism means that we must extend the principle of equal consideration of rights to other species. This doesn't require equal or identical treatment; it requires equal consideration. That is, the pain that other species can feel, although they may not be as developed, is still experienced by them as pain. This can be demonstrated by observation and induction regarding animals' nervous systems, developed consciousness and external reactions. Hence if a being suffers there is moral justification for taking that suffering into consideration. The yogic concept of

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Ahimsa is not to inflict pain on anybody by thought, word or action. In the case of food, obviously something must be killed, but the guiding principle used is to take the lowest form of consciousness possible (ie. plant in preference to animal), thereby causing the least pain. As consciousness develops, greater is the experience of pleasure and pain. Humans have the highest developed consciousness and accordingly are able to feel more pleasure and pain.

Most human beings are specie-ists. The overwhelming majority take an active part in, acquiesce in, and allow their taxes to pay for, practices that require the sacrifice of the life of other species in order to promote the most trivial interests of our own species — eg. cosmetics.

Of course this point of view can be taken to an extreme of considering that killing or hurting an evolved animal is a grave moral offence, even when they are old and suffering and the intention is to put them out of their misery. The important point is that non-human beings must be brought within our sphere of concern and the society must cease to treat their lives as expendable for whatever whimsical purposes it may have.

The development of specie-ism and its justifications, both moral and practical, are linked with the development of philosophy, and both Christian and materialist philosophers, who had no small impact on the thinking of their contemporary society, reinforced specie-ist ideas, with only a few notable exceptions.

It is interesting to note the ways in which specie-ist concepts are ingrained in society, in fact there seems to be a schizophrenic approach to the whole subject. Firstly there is the media which runs articles and programs on wild animals in their natural habitat, but hardly deal with intensive (factory) farming.

"The average viewer must know more about the lives of cheetahs and sharks than they do about chickens or veal calves. The result is that most of the 'information' about farm animals to be gained from watching TV is in the form of paid advertising, which ranges from ridiculous cartoons of pigs that want to be made into saus-

ages, and tuna trying to get themselves canned, to straightforward lies about the conditions in which broiler chickens are reared. The newspapers do little better. Their coverage of non-human animals is dominated by the 'human interest' events like the birth of a baby gorilla at the zoo, or by threats to endangered species; but developments in farming techniques that deprive millions of animals of freedom of movement go unreported." (Peter Singer in 'Animal Liberation') As far as lab experiments, information only appears in professional journals, thus the public has not the remotest idea of the extent of animal experimentation.

Ignorance is then the specie-ists' first line of defence, but prevails only so long, because people do not want to find out the truth. As always the media works to maintain the status quo, and there are many vested interests to see the status quo is maintained. There is big money at stake in the monopolised factory farms ('Glenila' etc), the animal research establishments and the cosmetic firms. For plants there are the logging companies, seed companies; the list could go on and on.

From an early age children are given stuffed animals and pets and are read books about farm-yard animals, with not a cage, shed or stall in sight — and yet are fed meat. Thus a conflicting attitude is ingrained in children. Perhaps, just as womens' lib asks for fairy tales in which princesses rescue princes, there should be kids' stories that encourage respect for animals as independent beings, and not as cute little objects that exist for humans' amusement and table; as children grow older they can be made aware that animals live under conditions that are not very pleasant. However the vested interests working here are the parents' own meat-eating habits!

Animal savagery is often exaggerated. "The notorious wolf, for instance, the villain of so many folk tales, has been shown by the careful investigations of zoologists in the wild to be a highly social animal, a faithful and affectionate spouse — not just for a season, but for life — a devoted parent and a loyal member of the pack. Wolves almost never kill anything except to eat it. If males should fight amongst themselves the fight ends with a gesture of submission in which the loser



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leaving before the end of the lecture — but he knew that Yogijii knew. His time had come; what had to be done had to be done now.

Fred was already 21½ years old, and it was already a long time that he had been on the spiritual path — about 1¼ years. He'd begun with books like 'Yoga' and 'Yoga for Westerners', but had soon after delved into deeper books like 'Meditation for Westerners'. Then finally about 5½ weeks ago he was initiated by Yogijii, who was a representative of a Guru. However by then he already had begun to sense that he had no need for a Guru, and although no-one could even begin to guess it, he knew through inner guidance that he was destined to become the first Australian Guru.

As he walked his feet seemed to float; there was something in the air, something special. He knew without a doubt that tonight was The Night. The fulfillment of hundreds perhaps thousands of rebirths, the blossoming into Enlightenment. His feet now passed from the sidewalk to the grass of his favourite inner city park. As he neared the big wild fig tree he wondered what all the people who saw him sitting there in the morning would think. With Enlightenment his aura would be so bright that it would glow around his head, and if that didn't tell it all to the passers-by, his all-knowing smile would surely give it away. There would be no keeping them back — the word would pass like electricity. He would be swamped with disciples and followers, but he knew that it was all just illusion — he wouldn't be affected by them. However, of course, he would also keep them on the path — out of compassion.

The grass felt soft and the air sweet as he closed his eyes and gradually began withdrawing his mind from the external maya. He had seen the world in that form for the last time; when he opened his eyes he would be looking at it for the first time with true knowledge. "Now what were the Buddha's words again? 'Isanane ... no, Inesana ... Anyway it's the essence that's important. Whatever happens to my body I will achieve Nirvana!'" Fred's eyes were tightly shut, his whole body sat motionless, braced for anything, waiting. He knew of different occult experiences and tests that were about to happen. He'd read about it.

The Light! Yes it is! The Light. How quickly it had arrived. The darkness was beginning to go and he distinctly saw the brilliance of the Light permeating his mind's third eye. It was just like normal vision but different. He knew that this was It. The effulgence grew, there were footsteps. Footsteps?? He instinctively opened his eyes and was almost blinded by the light. "So you're awake. Whatayathinkyarupto?" said the policeman, keeping his torch on Fred.

"What's the world coming to — you can't even get Enlightenment in a public park without a b..... cop shining his torch into your face! There's ignorance at its peak for you. Anyway he's gone now, it was just a test." Fred's thoughts again began to flow to his internal centre. That was enough messing around. Seriously, this was It. No, just a minute, as this interruption had happened anyway, he may as well take advantage and just stretch his knees a bit. There, that's better, let's begin over again.

The mysteries of the cakras and the kundalini would soon be revealed to him, but to most they would remain forever in theory and in diagrams only. He felt his intuition opening up. Soon it would happen. He waited patiently, totally non-attached and calm. He still waited. His mind had begun to drift into a state of drowsiness and slumber, when suddenly he felt it. Kundalini. The Real Thing.

There was a slight, subtle sensation at the base of his spinal column, and it was beginning to rise. This was the beginning of the mystical journey through the seven doors — the cakras. As his spiritual force, the kundalini, pierced each cakra, he would have deep ecstatic experiences, each progressively more deep and ecstatic than the ones before, until he reached the Sahara cakra on top of his head. By the way, his intuition explained to him why it was called the Sahara — because at this cakra there is only nothing, just like in the Sahara desert (in Egypt, for those of you who don't know geography).

It was rising along his spinal column, it must pierce the cakra soon. It kept rising. It went further up. Why were there no experiences? He still

felt normal, even though kundalini, the power, had risen up to the height of the fourth chakra already. Again his intuition, which was increasing rapidly, brought him the answer. He's not getting the experience of kundalini piercing his cakras because these cakras were already pierced in previous lifetimes! He's already high, even though he didn't realise it – how could he have known, he was always high, he had no 'low' to compare it with. Actually he had always sort of known that he was levels above common people. It's amazing how these realisations are just pouring out now! Information about cakras, past lives, Samskṛta derivations – the Cosmic Mind was just opening up like anything.

The sensation continued up his spinal column, approaching the fifth chakra in the neck. As he felt his Adam's apple gulp, another flash of intuition came. He's never had any chest problems or blockages, but often had blockages and irritations around his throat. This could only mean one thing: in his past lives he'd only opened up to the fourth chakra. Now kundalini was rising steadily towards the fifth. It's getting closer, moving, flowing without obstruction. It's about to happen, any moment now. Before long the Cosmic Mind would be one with him. Kundalini was moving up, almost as if it were sliding. It continued sliding and instead of piercing the fifth chakra, it slid onto his shoulder. Bewilderment. Confusion. No

Enlightenment. What's happening?

Poor Fred. His kundalini, the Serpent Power, turned out to be a snail climbing up his back. His expectations shattered like glass, he felt a hollowness inside himself, and it wasn't the Void. It was reality, not Reality. How could he ever realize Reality when he was such a fool that he couldn't even come to grips with his own reality. He felt ashamed at how he'd let his vanity lead him on, puffing up his ego, leading it to his ultimate humiliation.

He cried, it was years since he's cried and it hurt deep inside. Yet with every tear the heaviness he felt began to fade. His tears began to bring him a joy – a joy of honesty, a joy he hadn't felt since he was a little boy. That's how he felt now, like a little boy. His whole approach to the spiritual path had been just a game, a play, with his fantasy casting him in the leading role. But now the play was over and he could take off his mask.

His newly found humility felt good. He was just plain, ordinary Fred. His spiritual thirst had awakened and he was as determined as ever to walk on the path, but he was still just little ol' Fred. No better, no worse than anyone else. But he'd realized the falseness of vanity, and the value of humility. This was the great realization of Fred.



# A.M. CLASHES WITH POLITICIAN

## This week

with  
Bert Crane MLA



As one who has visited the Kalumburu Mission on two occasions and most impressed with the work which has been done and is still being done for the Aborigines from the Drysdale river area of the Kimberleys, I have been most concerned lately to hear some controversial reports based against the Benedictine mission generally and Father Sanz in particular.

After my visit to Kalumburu Mission last year, I did record in this column my praise for the work being done there, and the happy Aboriginal people, most of whom are obviously satisfied with the kind treatment they receive, which naturally does require firm discipline on the part of those in authority, when so many people are involved.

There is always a "story behind the story" which needs to be told and the events leading up to the publicised discontent at Kalumburu are matters of which the general public ought to be aware.

It may come as a surprise to some to learn that the influence of the Ananda Marga is beginning to make its presence felt in this area from information I am led to believe is correct. This could no doubt explain the cruel and shocking attacks on some of the animals on the mission.

The old pet Brahman bull which I have seen being ridden by children as it follows them around like all pets do, was burned with a kerosene soaked rag draped around its horns and down its shoulder.

A stud quarter horse pony had its front legs severed at the knees. One would think these matters should be investigated by the RSPCA but I presume they have not.

The Aboriginal Legal Service, the Kimberley Land Council and the World Council of Churches have presumably played their part in adding to unrest.

There are no religious problems at the mission, only political ones, and one must be excused for feeling that there is a socialist political wing of the WCC which has made its presence felt in various parts of the world, and is now getting its sticky fingers into Kalumburu on the old pretence of "theological liberation".

Father Sanz, as its administrator of Kalumburu who has given over 40 years of faithful service to these people, is readily seen as the main individual here, who stands against the political aims of exploitation by those who seek to destroy the Christian influence which has brought peace, contentment and civilisation to many Aboriginal people.

If we are not careful we could easily end up in the Kimberley with a planned situation which would make last year's Noonkanbah appear in comparison to a Sunday school picnic.

The newsclipping opposite appeared on June 25 in a West Australian news paper. It was written by a National Country Party politician who was later contacted by margiis. They spoke at length to him on the telephone about his absurd allegations. He was apparently absolutely convinced that Ananda Marga was behind recent attempts by aborigines to get away from a Catholic Mission which was being run by an authoritarian priest. Even though it was pointed out to him that Ananda Marga knows of no-one in that area of the country he remained adamant. Margiis then contacted the priest in charge of the mission and he agreed to find out if anyone had been arrested for the attack on the animals for which Mr. Crane holds Ananda Marga responsible. Lawyers have informed us that we definitely have a good case for Defamation and that we should demand a full and written apology.

Other developments in Perth is the recent election of a bhukti pradhana, Vasudeva, who is trying to establish a medical clinic using alternative medicine. He is also becoming involved in the school which recently lost one teacher. Vasudeva and another margii toured West Australia giving alternative medical treatment in rural communities.

3 sisters conducted a successful 'Womens' weekend seminar' and another sister, Giita devii, has been conducting a weekly meditation class with 10 people in Wanneroo. One elderly gentleman of about 65 years is one of the keenest students. He is awaiting the visit of an acarya so that he can get proper instruction in meditation. Apart from doing meditation twice a day, he has also begun regular fasts and turned to vegetarian diet, not to mention basic asanas (yoga postures) that he practices every day.

# What is Yoga

Yoga has become a very popular word throughout the world. We should know what yoga is, or rather what the spirit of yoga is. Human existence or human expression, is trifarious. Human beings have a physical body and they have physical problems, and these have to be solved. There are so many knotty and complicated psychic problems, and when those psychic problems are not solved properly, people may become insane. There is a constant rise in cases of insanity throughout the world. This shows that the human problems, the psychic problems of human beings are not being properly solved. And, there is the spiritual body of human beings, their spiritual life. The culminating point of all spiritual progress is Parama Purusa, the Supreme Entity, the Supreme Cosmological Lord.

Now what is yoga? We must have yoga in all the three strata of life. If there is yoga only in the spiritual stratum and none in the psychic and physical strata, what will happen? The very existence of human beings will become unbalanced, human equipoise will be lost. So we must have yoga, or rather yoga-oriented movement, in each and every sphere of life.

The crudest portion of human existence is the physical body. Now what is this physical body? For human beings there is the external physical body and there is the inner projection of the physical body in the mind. You see an elephant in the external world and you see the projection, that is, the extro-internal projection of that elephant in your mind. But for the creating entity, for the Causal Matrix, there is no external world, so there is no physical world. For Him there is a psychic world and a physical world. But for human beings there are three worlds — physical, psychic and spiritual. So for us, our physical world is nothing but an ectoplasmic world of the Creator. While doing any work, while being engaged in any action we should remember the fact that whatever we do is within the ectoplasmic scope of the Creator. This will be our yoga in the physical sphere.

Suppose there is a drop of water in an ocean. When the drop feels its unity with the

ocean, the drop no longer remains as a drop, it becomes the ocean. But when it feels its separation from the ocean, it is nothing but a drop of water. So when a human being feels his/her unity with the Supreme Lord and feels that he/she is not an ordinary person, but the blessed child of the Supreme Father and becomes one with Him then he/she is no longer an ordinary person. He/she acquires immense power, immense vitality, infinite vitality and this is your yoga in the physical sphere. You should always remember that a man or a woman is an ordinary person when separated from the Supreme Father, but he/she becomes Supreme when one with the Supreme. This we do with the help of Guru Mantra. This is yoga in the physical sphere.

In the psychic sphere, human mind is a projection of the Cosmic Mind. The so-called physical body of human beings is nothing but the ectoplasmic creation of the Supreme. When this physical body, due to internal clashes and cohesions, gets powdered down, it is human mind, it is unit mind, and for this unit there are two worlds — internal and external. We become associated with the external world when there is an intro-external projection or an intro-external emanation. In the intellectual field, what is yoga? 'Yogashcittavrtti nirodhah'. In the field of intellectuality, yoga is cittavrttinirodhah or 'sarvacinta parityago nishcinto yogaucyate'. What is cittavrttinirodhah? We should know.

Just now I explained to you yoga in the physical sphere and now I will explain to you yoga in the intellectual sphere. In the human mind there are 50 propensities controlling 20 directional movements or propensities. So in all there are  $50 \times 20$ . How many?  $50 \times 20 = 1,000$ . So human expressions are 1,000 in number. Those 1,000 propensities are controlled by the pineal gland in the human body. This controlling point lies in the unconscious stratum of human mind and these 1,000 expressions are both in cerebral and non-cerebral memory. If I get time I will explain to you what cerebral and extra-cerebral memories are. Now when one withdraws a particular pro-

propensity or all the 1,000 propensities, and goads those collectively withdrawn propensities unto Parama Purusa, that is, when all those withdrawn propensities and the collective force of those propensities are guided and goaded unto the Supreme Entity, it is yoga in the intellectual sphere, yoga in the psychic sphere. It is called jinana yoga in Samskrta, and the former one is called karma yoga in Samskrta.

What is Karma? Karms means action. What is action? Action means change of place. Suppose the boy was there, now the boy has come here. There has been a change of place. So it is an action or deed in English — d-e-e-d. What is intellectual? Intellectual means movement of ectoplasmic stuff.

The third yoga is 'samyogo yogo ityukto jivvatmaparamatmanah'. Yoga in the spiritual sphere is unification of the unit entity with the Cosmic Entity. There is Mr X, there is Mr Y, there are Mr's A, B, C — so many units. And when these units become one with the Supreme, it is yoga. But in Samskrta language — you know Samskrta is a language about 15,000 years old and it is no longer a spoken language — in Samskrta, each and every word is created from a root verb. That is, there was a verb, and from that verb a noun was created, an adjective was created. Wherever there is any word there is one root-verb or rudimental verb or controlling verb. For 'doing', the Samskrta is Kr, K-R, and from that Kr, the noun Karma was created. Karma means action.

Just now I told you about Karma yoga. Similarly in Samskrta, Jina is a root verb — J-I-N-A — Jina. From Jina the noun form is Jinana which means subjectivisation of objectivity. In modern English the verb is 'know', although there is no pronunciation of K because K is mute, K is silent. The original Samskrta term was J-I-N-A, Jina. That is why intellectual yoga is called Jinana yoga. The last one is Bhakti yoga, that is the unification of the unit with the Supreme.

In Samskrta the word yoga has two root verbs. One root verb is 'yuj' and the other root verb is 'yunj' Yuj — two plus two equals four, three plus three equals six. This is also yoga. But this yoga is derived from the term yuj. Yuj

means to add. There is another root verb of the word yoga, and that root verb is yunj. Here yunj means to unify, not to add. Yuj means to add and yunj means to unify. Suppose there is sugar and there is water. Sugar plus water, what will happen? Sugar will unify with water, you won't find sugar in a separate form after this unification. Adding two mangoes with two mangoes will be four mangoes — four items or four mangoes. But in the case of yunj it is like sugar and water. After unification will you get sugar in a separate form? It will be one with the water. It is unification. In the case of yoga, in the spiritual sphere it comes from the root yunj and not yuj. Here yoga means unification. When unit consciousness, unit cognitive principle, becomes one with the Supreme One, with Parama Purusa, the unit no longer exists. It becomes one with the Supreme. The little boy A or the little girl B will become Parama Purusa. That is unification.

For each and every human being there are two 'I's. The name of a man, say, is Solomon. Then that means the name of his little 'I' is Solomon and the name of his big 'I' is Parama Purusa, the Supreme Entity. Suppose the name of a little 'I' is Joseph, Mr Joseph. But the name of his big 'I' is Parama Purusa. That is, the big 'I' for all created beings is the same, but the little 'I' varies. So many bodies have so many names. These names are names of their little 'I's, but the big 'I' is one and indivisible for the entire Universe — there is one big 'I', one Parama Purusa, one Parama Pita.

What is yoga in the spiritual level? It is to become one with Parama Purusa. When you become one with Parama Purusa you are getting everything but you are losing nothing. You are losing only your little name, you are losing the name of your little 'I' and nothing else, and in return you are getting the Supreme 'I', the big 'I'. This is yoga in the spiritual sphere.

Some people think that yoga means a particular exercise — no, no, no. Yoga does not mean exercise, yoga means unification. It is the supreme definition definition of yoga.

There is common wont in each and every human mind and that wont differentiates human beings from animals, people from plants. What is continued on page 21 15

anyway i think everyone has the same feeling; that we are all brothers and sisters. Baba's children and our father is spanking us for being naughty.

Dharma Samiksa is also a lesson in the omniscience of God: for if we deeply feel that God knows what we are doing, what we are thinking, we will feel closer to Him; not to speak of avoiding doing the wrong thing.

One story comes to mind about a Dada (acarya of Ananda Marga) some years ago who committed some serious blunders. When Baba called him he was too afraid to come before Baba and be punished. His fear became so great that he decided to leave the organization and retreat for a cave in the Himalayan mountains where he could meditate for the rest of his life, living on wild fruits near a mountain stream.

So he set-off for the icy mountains passing thru villages and forests until he reached an area frequented by hermits and yogis.

Here, in a very wild setting full of ferocious animals he found himself being pursued by a huge bear. He ran in terror, only just managing to escape the gaping jaws of the bear by frantically climbing into a tall tree. As he climbed higher and higher he could see the bear below rearing its' huge hairy body against the tree trunk. Still in a state of utter fear even after the bear left, he began to climb down and lost his grip, tumbling to the rocky ground below. His body broken, he lay there unconscious and inert.

Sometime later, a sadhu on the same path found him and constructed a makeshift stretcher upon which he dragged him down the mountain to the village. He was then taken to a hospital where his cracked and broken bones began to heal.

By the time the ex-dada had recovered he decided he had had quite enough about the life of a yogi-

he didn't want to hear another word about it and after leaving the hospital he headed off for home.

When he came to his hometown what did he find but that Baba was visiting there to conduct DMC (Spiritual congregation) in the same town. No sooner did he become aware of this when he saw some avadhutas of Babas' who recognized him. Seizing him, they bought him trampling before Baba. Baba looked at him gently and said, '...My punishment is much less severe than the punishment you otherwise get from the universal prakrti.' (mother nature)

It is vital to remember that what ever the guru does, He does it out of love. As Baba said, if He punishes us, it is out of love, if He is gentle, that too is out of love. Whatever mood, whatever mode of behaviour is most needed for our growth, that mode, that mood, He will adopt.

Often His actions can only be understood in retrospect, or by having formed an intimate relationship with Him thru one's meditation. Only after 6 years do i feel that i am beginning to understand this side of Baba. One thing is for sure, in order to receive what the Guru has to give, you have to give Him your complete trust. The Guru can lead one to God, and this is why the Tantras say that in this respect Guru is greater than God.

For me, the experience of Dharma Samiksa inspires this complete trust, and for this reason too, it is a very special occasion in a disciple's life.



# Our lives today

by Jesse Weston

The path of spirituality does not exist in a vacuum. Its essence is a gradual integration of the physical, emotional, mental and spiritual aspects of personality within a social context – a context which itself is benefitted and broadened by the changes of its constituent parts. Yet the tendency for misguided spiritual aspirants is to turn inwards often shutting out the world, especially when the search has led them to a spiritual group which may close in upon itself, using isolation to gain an insular stability.

The practices of Ananda Marga do not lend themselves easily to such separatism. Even the simplest explanation of the Ananda Marga Ideology – “Self-Realisation and Service to Humanity” – brings immediately into focus the vital importance of social service and active community participation. Even so, the possibility of such isolation is a real one that needs to be looked at; below, some of its causes are looked at.

## Spiritual Pride

“As one thinks, so one becomes”. This principle, underlying the practice of Tantric meditation, is a powerful instrument for personal change. “Meditation” is a form of concentration in which one tries to fill one’s mind with a feeling of the Infinite. This results in a gradual expansion of one’s own mental horizon, including the ego. With this awakening sense of one’s own intrinsic worth a kind of “spiritual pride” may develop which, though devoid of baseness and thoroughly well-intentioned, is none-the-less troublesome in personal relations. However it is subtle: a kind of gentle arrogance which makes one “sure” that what one perceives about others, especially in their shortcomings, is correct. Other sadhakas might ignore this as they have already been through it and recognise where it’s coming from, but it usually proves intolerable to others, and this tends to reinforce feelings of “us and them”, drawing one

closer into the group. The person victimised by this sense of self-exaltation is usually blind to his/her own condescending attitudes and presumptuous behaviour and generally not able to own up to it unless counselled by someone in a position of spiritual authority whose opinion can therefore be accepted. This problem can be checked, if not avoided, in two basic ways: sincere introspection in the form of daily self-analysis, and regular social service which breaks down egotistical feelings.

## Cloistering

It is often seen that persons belonging to groups tend to limit their associations to within the group itself, especially when the values of the group are uncommon or depart in some way from the accepted social norm. The close proximity of this inner circle helps reinforce the group value system and cloisters or protects the individual’s newly forming values. This is not a problem per se, as it is a very natural response to any new situation, and it is a fact that new habits require time and a supportive environment to take root and develop into something healthy and natural. However it becomes harmful both for the individual and society if the value system in question is contractive, that is, limiting to the growth and development of the group members. Dogmatism is the best example of a contractive value system. A dogma is an idea, the boundaries of which are rigid and inflexible. It causes mental bondage because it narrows one’s thinking, permits no questions or challenges and stifles the bold, questing spirit of the mind. The opposite of dogmatism is Universalism, which represents a 360 degree projection of the mind, or a complete mental expansion. An Ideology aimed in this direction and a group based on it does not form or generate a closed system.

Another point in this regard deals with the

idea of guidance. Yoga philosophy states that every person has enormous capacities and untapped resources, and that the greatest obstacle to success in one's life is not inability but rather lack of proper guidance. One of the major purposes of Ananda Marga is to provide and disseminate that kind of guidance which can effect such a transformation. But whether or not the guidance is really what it claims to be must be put to the test in the field of action and experience, and the final criteria should not be entirely subjective. It will have to lie outside the individual psyche to gain acceptance by the wider community. To prove its excellence it will have to be not only satisfactory from a personal standpoint, but will also have to benefit the entire society. Even the concept of "goodness" is a difficult one, for we realise today that it too is a relative value, subject to change according to the changes in time, space and person. Yet this concept has its roots in certain common patterns of human consciousness. The philosopher Immanuel Kant said that there were two things which constantly awakened in him a sense of wonder and awe, "the starry heavens above me and the moral law within me". This internal law can be defined and these patterns can be used as a base of operations for a cross-cultural and trans-personal value system which can effectively neutralise the restrictive aspect of cloistering.

If the protective circle revolves around a nucleus of Universalism and cardinal human values then its potential for incremental growth is not limited by dogmatic thinking. This kind of movement which leads to expansion of mind and an increasing respect and love for humanity creates the conducive environment so necessary for deep and lasting personal change, without which the social reformation remains an empty concept. In the Ideology of Ananda Marga the code of ethics (Yama and Niyama) provides this operational base, and Universalism is openly embraced as a goal. Because of this a margii need not fear exposure to the currents of contemporary ideas and events. We should have more confidence in what has sustained us in every other respect. So although cloistering has certain positive aspects, the degree of its intensity should be related to the individual's increasing understanding of the Ideology and his/her growing self-confidence. Satsaunga,

the company which helps one reach one's goal, will always be needed and delightful.

### Being Sentient

Search deep enough in any finite object and you reach energy. Energy is characterised by three qualities which exist simultaneously in everything, one being dominant, the second being ordinary and the third being recessive, at any one point in time. The order of dominance is changeable. The most subtle of these three qualities (Gun'as) is called Sattva Gun'a or the sentient force. The next is Rajah Gun'a or the mutative force. The least is Tamah Gun'a or the static force.

These qualities have certain characteristics. Sattva brings an uplifting feeling and provides inspiration. It manifests in an aura of peacefulness. Rajah provides impetus for action. It is the essence of dynamism. Tamah manifests in the process of decay. It brings a feeling of heaviness, a static quality.

These qualities are energy states which influence behaviour and mental tendencies, however it is dangerous to set up fixed categories when dealing with human beings, because whatever force dominates the human mind at any given moment depends on the kind of object that the mind is pursuing and the sorts of habits it has developed during its pursuit of happiness. Besides that, these energy states are not usually stable because people so often change their minds about where to find happiness. Any label might become misleading at any moment due to the slightest change in the person's awareness. The dangers are that the labels, once applied: tend to stick even when no longer applicable; that there might not have been an accurate assessment in the first place due to incomplete understanding of the principles involved; and that our own state of mind usually influences the way we see things.

In the context of a group this tendency to label and categorise leads to the creation of roles to play or stigmas to avoid and there is considerable pressure to live up to the expectations which accompany them. Besides that, by adopting certain qualities it is possible to gain more status within the group. In some groups a serious game-player

By DAVID O'REILLY

**Security organisations are trying to recruit unemployed students on university campuses to infiltrate and spy on sects and suspected terrorist organisations.**

This is the claim of a 26-year-old Sydney man whom the Special Branch inside the NSW Police Force attempted to recruit him to inform on the Ananda Marga.

Mr Peter Tuor said he was enticed to take the spying job offer as the first step towards a possible permanent job with the Federal spy organisation.

In an exclusive interview with The Sun-Herald Mr Tuor named three police officers who asked him to join the Ananda Marga and provide Special Branch with key information about the group's activities.



Peter Tuor ... a weird job.

The Ananda Marga, founded in India in 1955, has been blamed for a number of terrorist incidents around the world.

It has been named as the organisation behind the Hilton incident in Sydney where three men died.

Three garbage men claim that in the 24 hours before the Hilton bomb went off their collection trucks were waved away three times by police from the overflowing garbage bin in which the device was secreted.

There have been allegations that security forces planted the bomb in a bid to blame it on the Ananda Marga.

Mr Tuor said that in late September 1979 he attended an interview on campus at the University of NSW with a police officer as part of the routine round of interviews conducted each year by private firms and government departments looking for prospective graduate employees.

### Desperate

He went to the police interview because I was desperate for a job and I was interviewed by Wayne Bottom who now does television segments for the police in Sydney.

"We established a rapport. I thought that was the end of it after the routine interview until, on Friday, October 5, 1979, I received a call at home from a man introducing himself as John Krawczyk from the Special Branch. He asked me to come in and speak to him.

"I went to the 16th floor of police headquarters in College Street on the afternoon of October

## Student: Police wanted me to spy

9 where I spoke to John Krawczyk and a friend of his, Colin Helson.

"They asked me if I would like to infiltrate the Ananda Marga and report to them on the organisation's activities.

"They said I had checked out OK. Then they said that I had no worries, that I wouldn't be alone there. The implication was that they already had people inside the Ananda Marga.

"They gave me a telephone number 219 3717 which I was to call after I made up my mind. The interview lasted about half an hour.

"After about a week I called them back and

told them I wasn't interested. It was too weird a job for me."

The Sun-Herald yesterday asked the Minister for Police, Mr Bill Crabtree, whether it was Special Branch practice to recruit students who were in need of work, as spies on university campuses.

"Are the students recruited to spy on groups like the Ananda Marga? Have two officers by the name of Krawczyk and Helson ever been involved in such recruitment?" Mr Crabtree was asked.

To all three questions, the Minister's only comment was "no comment."

continued

### OVERCOMING ANOTHER 'ISM'

There is need for action on these issues. Here is what Peter Singer has to say, "It is true that there are many problems in the world deserving our time and energy — famine and poverty, racism, war, womens' liberation, unemployment — all are major issues, and who can say which is the most important? Yet once we put aside specie-ist biases we can see that the oppression of non-humans by humans ranks somewhere along with these issues. The suffering that we inflict on non-human beings can be extreme, and the numbers involved are gigantic. If a thousand human beings were forced to undergo the kind of test that animals undergo to ensure the safety of cosmetics, there would be a national uproar. The use of millions of animals for this purpose should cause at least as much concern, especially since this suffering is so unnecessary and could easily be stopped if we wanted to stop it."

continued

### WHAT IS YOGA?

that difference? That spiritual wont is called human Dharma. What is Dharma? Human beings want to expand, and secondly they want to become one with the Cosmic Body. Thirdly they want to do something noble, and the fourth thing is that they want peace, supreme peace, undisturbed peace. These are the four special qualifications of human beings. Collectively you may say it is the human mode.

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Q. Just how important is it for married couples to get established?

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By DAVID O'REILLY

**Security organisations are trying to recruit unemployed students on university campuses to infiltrate and spy on sects and suspected terrorist organisations.**

This is the claim of a 26-year-old Sydney man whom the Special Branch inside the NSW Police Force attempted to recruit him to inform on the Ananda Marga.

Mr Peter Tuor said he was enticed to take the spying job offer as the first step towards a possible permanent job with the Federal spy organisation.

In an exclusive interview with The Sun-Herald Mr Tuor named three police officers who asked him to join the Ananda Marga and provide Special Branch with key information about the group's activities.

The Ananda Marga, formed in India in 1955, has been blamed for a number of terrorist incidents around the world.

It has been named as the organisation behind the Hilton incident in Sydney where three men died.

Three garbage men claim that in the 24 hours before the Hilton bomb went off their collection trucks were waved away three times by police from the overflowing garbage bin in which the device was secreted.

There have been allegations that security forces planted the bomb in a bid to blame it on the Ananda Marga.

Mr Tuor said that in late September 1979 he attended an interview on campus at the University of NSW with a police officer as part of the routine round of interviews conducted each year by private firms and government departments looking for prospective graduate employees.

### Desperate

He went to the police interview because he was desperate for a job and I was interviewed by Wayne Bottom who now does television segments for the police in Sydney.

"We established a rapport. I thought that was the end of it after the routine interview until, on Friday, October 5, 1979, I received a call at home from a man introducing himself as John Krawczyk from the Special Branch. He asked me to come in and speak to him.

"I went to the 16th floor of police headquarters in College Street on the afternoon of October



Peter Tuor ... a weird job.

## Student: Police wanted me to spy

9 where I spoke to John Krawczyk and a friend of his, Colin Helson.

"They asked me if I would like to infiltrate the Ananda Marga and report to them on the organisation's activities.

"They said I had checked out OK. Then they said that I had no worries, that I wouldn't be alone there. The implication was that they already had people inside the Ananda Marga.

"They gave me a telephone number 219 3711 which I was to call after I made up my mind. The interview lasted about half an hour.

"After about a week I called them back and

told them I wasn't interested. It was too weird a job for me.

The Sun-Herald yesterday asked the Minister for Police, Mr Bill Crabtree, whether it was Special Branch practice to recruit students who were in need of work, as spies on university campuses.

"Are the students recruited to spy on groups like the Ananda Marga? Have two officers by the name of Krawczyk and Helson ever been involved in such recruitment?" Mr Crabtree was asked.

To all three questions, the Minister's only comment was "no comment."

continued

### OVERCOMING ANOTHER 'ISM'

There is need for action on these issues. Here is what Peter Singer has to say, "It is true that there are many problems in the world deserving our time and energy — famine and poverty, racism, war, womens' liberation, unemployment — all are major issues, and who can say which is the most important? Yet once we put aside specie-ist biases we can see that the oppression of non-humans by humans ranks somewhere along with these issues. The suffering that we inflict on non-human beings can be extreme, and the numbers involved are gigantic. If a thousand human beings were forced to undergo the kind of test that animals undergo to ensure the safety of cosmetics, there would be a national uproar. The use of millions of animals for this purpose should cause at least as much concern, especially since this suffering is so unnecessary and could easily be stopped if we wanted to stop it."

continued

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# -getting established

place. I feel the more we get involved in the local community, then the more people around us will be inspired by spiritual ideals. Of course the whole process is a gradual one. For example, some people that I know have been inspired to try vegetarian food. And a lot of people ask about meditation. In the beginning it is quite natural to talk about food because it's something people can easily relate to and assimilate into their lifestyle. And perhaps they'll also assimilate meditation into their lifestyle in the same way. So you see you need to be stable, not transient, if people are to open up to new ideas. As friendships form you learn to trust each other, and any fear of changing is overcome.

Q. You would think that those attracted to Ananda Marga are people motivated by higher ideals, that most margiis are people who expect change within themselves and the society. As such, do you think margiis in general expect results too easily, and perhaps that prevents families from taking the long road so to speak?

M. Well I'd say that it's quite natural for anyone motivated by the ideals of Ananda Marga to expect change. It's probably true that with such people there's a tendency to expect immediate results. And I think it's not a healthy approach. People cannot be forced to accept what you believe. Everyone and anyone has to change from within. We can inspire people to adopt a more spiritual way of life, but if you try to force a person to change there'll only be a reaction. So the idea of going out and setting up some lectures, advertising here, advertising there, is necessary, but by the same token there's a place for continuous building of relationships, of getting to know people so that one day they may also begin spiritual practices. With a wholetimer acarya it's not always possible to build contacts over a long term, so for them this short term approach is suitable. On the other hand, family people are able to build up long term contacts in the

community, which can be supplemented by public lectures, seminars and the like, conducted by wholetimer acaryas.

Q. I notice that here in Katoomba at present, none of your friends share your interest in spiritual practices, at least not to the point of actually doing meditation. Does it make any difference?

T. The fact of the matter is that when there aren't other people around who share your philosophy and practices, you have no choice but to get involved in the local community. There are scores of people everywhere who are very much into spiritual ideals and open to all sorts of viewpoints. It also works in the reverse. Your lifestyle becomes broadened too. For example in the play group with which I'm involved, I know artists, a writer, a potter, a designer and others. And through them my lifestyle has become expanded. At the same time they're finding out about meditation and vegetarianism. We have also had weekly group meditation here in our house, and they have been very inspiring. It's so refreshing to see how much the new meditators related to the kiirtan and songs.

M. It certainly hasn't created any difficulties. In fact it may be strengthening. Up until a short time ago, my partner in the printing business I have was a non-margii, and I remember once being asked, "What's it like working with a non-margii?" meaning I suppose a person who doesn't share similar ideas about life. Well I had to reply that it's really not a question to me, because the person is still a person, is still a human being like the rest of us. We all have our limitations and we have to understand that. The majority of people in this world don't have any interest in spiritual practices; they don't do meditation. And they're not about to. In Australia there are about 200 margiis out of a population of 14 million. Now if, as a margii, you can only relate to the 200 margiis are not the other 14 million people, then I think there could be a problem.

# Life at Anandapalli

As with any farm there is always plenty of work to be done at Anandapalli.

To date we have neared completion of Chandra Shekhar and Nirmaya's house ... when Viveka and Gaotamii left for their long overdue holiday to visit their family in Canada, Jim, a neighbour, took Viveka's place and is giving valuable assistance to Chandra Shekhar. The house is a beautiful building with its Romford fireplace, spiral staircase, cubby under the stairs and circular sun window on the roof.

This house, the High School Office, will also be able to accomodate either two single teachers or a teacher and family for the High School which will be underway as soon as CS and Nirmaya have settled into their new home.

The Ashrama (Training Centre) is also being transformed ... in readiness for Dada Parananda, who has just arrived to conduct LFT training for brothers. The kitchen will stay as it is and the small hall, brothers' sleeping quarters during spiritual retreats, has now two rooms and a loft. One room for Dada, one room for the brothers' use and the loft for sleeping. A huge wood burning stove has been purchased for the Ashrama, which helps to heat the hall as well as being used for baking bread!

The orchards are being completely overhauled. Many of the old fruit trees have died after the two year drought and many more are just too fatigued to produce good fruit after so many years of service. These have all been removed and will soon be replaced by seedling trees from our own nurseries. The new trees will not be planted in the conventional rows but terraced to the contour of the land. This will enable the runoff from the rains to be caught by the terracing and the tree roots, and thereby not waste the precious rain water. The topsoil is also saved from erosion from wind and rain by being covered with

various nutrient grasses such as alfalfa. The usual method in this area is to dig continuously between the rows of fruit trees, which enables the wind and rain to sweep away what little topsoil there is.

A huge compost heap has been made from sheep manure and rotting straw. The sheep manure was obtained by Viveka, Chandra Shekhar, Markendaya and Manorainjana going down to a sheep station near Glen Innes and spending three days shovelling manure out from under the shearing sheds, into bags. On the last day they had to lift the bags onto a semi-trailer — all 400 of them. When the compost has cooled off it will be used for the new fruit trees when they are planted in September. Pruning is being done on the remaining trees. The grape vines will also change their direction in the future. Instead of running up and down the hill they will run across, which will mean that their roots will stop rain water from rushing down their lane ways as it has done for years and years!

Tomato seeds are being sown in trays and housed in the green house — hopefully this year we will catch the early market. Three double rows of approximately 100 metres will be staggered to give a continuous crop from spring right through to the end of summer. We also hope to grow sweet corn and zucchinis.

Thiesma, our cow, is now being cared for by the brothers in the Training Centre. She is giving us enough milk to provide most of our yoghurt, cheese and butter. We put up a barbed wire fence from the far end of the orchard right the way down to opposite the tractor shed. This means that she has a vast area to feed from, and it keeps her out of the dam.

The general maintenance that occurs from day to day keeps us on our toes — the most energetic is the collecting and sawing up of firewood. Wood fires are our only means of heating in the

bitterly cold winters we have. As there are five stoves to be kept going, half a day a week is kept for this job.

To balance out the physical side of life we have a blissful bhajan evening every Thursday in the main house. Group Meditation is held on Saturday evenings so that Kunti and her driver to the Sunday markets can leave in the wee small hours of Sunday morning. A sisters' DC is held every Wednesday morning with a discussion/WWS meeting afterwards. The sisters have in mind a project for Childrens' Holiday Activities which will take place in Stanthorpe — one at the State Primary School Library for the general public and the other at the home of a group of 'sub-normal' children, 15 years and over. 3 girls attend, with the possibility of two boys beginning later. Starting on a monthly basis will be Society Build-

ing sessions. These will be in the form of a social gathering, collective sadhana and meal with a discussion and reading during the meal.

Our evenings are short at Anandapalli as we start our day with collective sadhana at 5.45am at Baba's House every day except Sundays, which is known as our 'day off', 'family day' or whatever!

Occasionally on Sundays we have an outing — our last was to Giraween National Park where the brothers (3 margiis) played soccer against Joe and Robbie, who were staying at Anandapalli on their way to Darwin to join Dave. Perth margii brothers will remember playing soccer against them when Ganga was living in Perth — the margii brothers won 11-9, the first time Joe and Robbie were beaten in a soccer game by the margii team!

### "THOSE YOGA CLASSES"

Gaunga

The first time I took "yoga classes" was in Perth about four years ago, and I haven't taken them since — the opportunity never arose. Quite suddenly I'm now faced with two "yoga classes" a week and each as different as "chalk from cheese".

When Gaotamii asked me to take over a weekly class whilst she was away I immediately said "yes", but inside I had serious doubts if I was properly prepared within for the job, although I did feel that, as usual, Baba had it planned to perfection. I was to take the class on Wednesdays after I had finished working at the Pub — this in itself was my first concern — could I switch roles without the more negative vibes of the Pub following me into the yoga class?

The first evening was quite stupendous. I wasn't in a good mood after work, and did a 'burn-up' in my car round the by-pass at 130km to 'burn-off' the mood. Even after some kiirtan and sadhana I didn't feel the best. However, once again, I felt Baba had taken care of the whole situation — No-one turned up! Then one brother rolled in and we had a long conversation which was more on per-

sonal problems than yoga. The lady who was co-ordinating the classes for 'her ladies' had forgotten the classes were to start that day, due to her own ill health! How fortunate for me! The classes actually did not start for another 3 weeks. In this time I felt Baba had pulled many of the puppet strings. I was no longer working on the day the class was to be held and I had managed to regain that mental calm which I reserve for that part of the Mission.

From the Wednesday classes came the second class which is with teenage children who go to the Newman Day School for Subnormal children (how I detest that title; how do we really know what is normal or subnormal?). These children live with House Parents — ten at the house I go to. The three girls who have started do sadhana and the three basic asanas and deep relaxation. They're quite beautiful, and respond with love and giggles — we have a blissful hour together. "Mum" is there too — she goes to the Wednesday class and has been doing sadhana and asanas for weeks now. She says she can feel and see the difference in herself and the girls, who often do sadhana with her at night.

# Hilton bombing —

Police waved garbage collection trucks away from an overfilled rubbish bin three times in the 24 hours before it exploded outside the Hilton Hotel in 1978, killing three men.

Three Sydney City Council garbage truck drivers have confirmed that they were stopped from emptying the bin by police officers, who directed their vehicles away from the hotel in George Street.

Two of the three men yesterday told how they had not been permitted to empty the bin although political dignitaries from around the world were arriving at the Hilton for a meeting of Commonwealth Heads of Government.

Their claims appear to substantiate in part allegations made by Terry Griffiths, the former senior constable involved in the bombing, who believes the device was planted in the bin in a

By DAVID O'REILLY

conspiracy between ASIO, the military and the Special Branch of the police force.

Mr Griffiths bases his claim on the theory that the three organisations contrived to create a "media event" for political purposes by discovering the bomb before it went off.

Members of the Ananda Marga were later blamed for the bombing.

On duty on his normal day off in the big police operation, Mr Griffiths was one of several people hurt, he suffered shrapnel injuries to his abdomen and legs.

He believes the bomb was supposed to have been detected and defused before it exploded.

But the plan went astray when a garbage truck squad finally slipped through and emptied the can's contents into a compacting unit, which exploded the bomb.

He is fighting a legal battle with the NSW Government for compensation. He claims the Wrag Government is preventing him from seeking damages because it knows the real story would then emerge.

He claimed members of the Municipal Officers Union had said the bin had not been emptied between Friday morning February 10, 1978 and

## shock claims

the following Monday morning, when the bomb exploded in the early hours.

Officials of that union confirmed yesterday that the bin in front of the Hilton was the only one in the entire inner city area not emptied during that period.

One of the drivers, Mr Neville Proter, said he had approached the hotel along George Street in a Sydney Council truck at approximately 2.30 pm on the Saturday, had sighted the overflowing bin and prepared to stop beside parked cars to empty it.

Before he stopped, however, a police officer stepped on to the street and waved him on.

"To my view at that stage the bin was full," he said.

Another driver, Mr Bill Carlson confirmed that he too was waved away by police after noticing the overflowing bin at

approximately 7.40 am on the Sunday. Later that day Mr Keith Snashall was also waved away, at around 2.35 pm.

Mr Griffiths said his information was that the bomb was supposed to have been discovered during a policeman's coffee break.

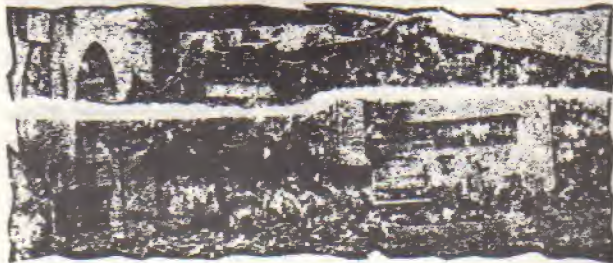
"Why was that bin just left there with rubbish piled high for so long as all the Government leaders were arriving on the red carpet?" he asked.

"The security forces wanted the bomb put there and discovered to make them look good."

"The upshot however has been that ASIO have ironically been rewarded a hundredfold," Mr Griffiths said.

"Out of it came the ASIO legislation of 1979 that just about gives them the power to do anything they want."

• \$6 million payout to protect leaders — Page 27.



The scene outside the Hilton Hotel soon after the bomb exploded there in 1978, killing three men.

3 THE SUN-HERALD, JUNE 28, 1981 3

Although no-one was ever charged with the Hilton bombing, up until some time ago most people believed the 3 Ananda Marga brothers falsely jailed for supposedly wanting to bomb a nazi leader were also responsible for the Hilton bomb. But this article is only one of many that are appearing more and more frequently indicating that not only did the brothers have nothing to do with the Hilton, but they also had nothing more to do with the nazi leader than the intention to write some graffiti on his fence.

# Sectorial news

## Brisbane

Brisbane region covers a vast area and encompasses all of Queensland and the Northern Territory. In recent months six acaryas of Ananda Marga have toured the region to conduct seminars, impart initiation and instruction in meditation, and organize service projects on behalf of the mission.

For possibly the first time, Darwin Mt. Isa and Alice Springs were visited by acaryas and the beginnings of meditation groups were established.

Dada Prahlad spent 3 days travelling to Darwin and found that the only accommodation available at minimal cost was the beach. For many days he performed his practices there on the beach. During the day it was necessary to walk 4 kilometres and change buses 4 times in order to reach the city for prakar. As he describes it,

'After a few days of contacting various groups I was graciously invited to stay in a local yogashrama where I met one person who had previously been associated with Ananda Marga. I ultimately conducted an intensive seminar and received 3 invitations to return.'

Dada Prahlad journeyed thru the outback and passed thru Mt. Isa where he conducted 4 seminars. Although the main interest there seemed to be in hatha yoga, some people may awaken to the value of meditation in their lives. It was there that a natural foods co-operative was commenced since such foods are not available in Mt. Isa.

Didi Cinmayii also passed thru Mt. Isa on her way to Alice Springs.

In Brisbane, there is now twice weekly group meditations which include a brief philosophy class, unit meetings and 16 point checking where

margiis help each other to become more strict in all the different yoga practices given by Baba. They are about to begin utilizing the recently acquired printing press which will make it easier to publish the numerous tabloids that come out.

A retreat was also conducted at Anandapalli during this period. A new publication from America entitled 'The Spiritual Philosophy of Shrii Shrii Anandamurti' was used to stimulate a discussion on the philosophy. A trip to Girraween National Park was also part of the retreat. Akhanda kiirtan (3 hours continuous kiirtan) was held on the Sunday followed in the afternoon by a discussion on the social philosophy.

Towards the end of the retreat a dance competition in Kaoshiki and Tandava was held.

After many years it is refreshing to see the popularity and appeal of retreats returning to the sector. Hopefully we will see many more in future.

Something that deserves mention in reporting on activities in Queensland is the land recently purchased by the sisters and which is pictured in this Pranam. During this period final arrangements for transfer of the ownership were made. The next stage will be to install water pumping equipment and plant trees.

## Wellington

For an acarya to tour the south island of New Zealand in winter can be quite an experience, trying to avoid hillside slips, ice patches on the road, and floods.

One of the better pieces of news is that the Nelson school is gaining strength as a committee meets fortnightly to discuss plans for expansion early in 1982. Radha is busy gathering all sorts of school equipment, most of it home-made musical instruments and toys so that the school will no doubt become a lively affair.

Moving north, the RAWA house in Wellington is expanding with the offer of a shopfront which may become a health food store like that in Adelaide. They also obtained high quality recording recording equipment including a 4 track tape deck and 8 channel mixer. It is hoped that as the recording studio grows it will attract local musicians.

Pracar efforts continue. Dada Nirainjan visited Wanganui and was followed by Didi Radha soon after. Altogether about 45 people learned meditation in New Zealand during the last 2 months, including some contacts within socially active groups. The Auckland jagrti centre is just about complete and classes are now beginning there.

Dada Vacaspati is preparing for a trip to the sub-tropical north where he has been invited by one Maori couple interested in meditation. He hopes to learn something of the maori traditions while staying with them.

As a final note, a long-time margii in Hastings, Dharmakrti, was responsible for the last cover of Pranam. He is a fervent painter-artist and it was his painting that appeared on the cover.

## SYDNEY

In Sydney region Dada Anil visited Armidale where a strong unit has been flourishing since last year. Dada Japa-siddhananda visited Canberra and tried to initiate a meditation group there. Didi Cinmayii also passed thru the region. Upto now most of the activity has centered around Sydney, but in the last year Sydney has lost almost 20 margiis to other cities. High living costs have contributed to this, as Sydney has the highest cost of living in Australia.

A retreat was held in Katoomba during this time and was attended by a number of new people.

Shravanii Purnima (Celebration of the first initiation) was celebrated with some 35 margiis and 10 acaryas who were in Sydney for their RDS meetings. The highlight of the occasion were the bhajans sung on harmonium by Dada Parananda Avadhuta who recently arrived from India on a temporary residence visa.

**"WHEN YOU BECOME ONE WITH PARAMA  
PURUSA YOU ARE GETTING EVERYTHING  
BUT YOU ARE LOSING NOTHING."**

Lost at January UKK: — a paperback book, published by Readers Digest and entitled: 'Snow White and the Seven Dwarves & Prakash'.

Please return to: Sutapa, 2/27 Lagoon st, Narrabeen, NSW, 2101.

## ADDRESSES

### ACARYAS

C/- Sectorial Office

Ac Paritosananda Avt  
Sectorial Secretary

Ac Japasiddhananda Avt  
Additional Sectorial Secretary

Ac Anil Kumar Brc  
Sectorial Office Secretary  
& RS Sydney Region

Ac Parananda Avt  
HPMG LFT Trainer

Ac Krsnasevananda Avt  
Sectorial SSAC Secretary  
& RS Perth Region  
C/- Trio Office Sydney

Ac Nalinaksa Brc  
RS Melbourne Region  
C/- Melbourne Jagrti

Ac Vacaspati Brc  
RS Wellington Region  
& Sectorial Press, AMJAS, EMS  
C/- Wellington Jagrti

Ac Prahlad Brc  
RS Brisbane Region  
& Sectorial Farm, AMPES, SB  
C/- Brisbane Jagrti

Ac Nirainjana Brc  
RS Suva Region & Federation  
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# What is Dharma?

Shrii Shrii Anandamurti

Both in the realm of manifestation and non-manifestation there are certain characteristics borne out by each and every object. In the realm of non-manifestation those characteristics remain covert, within, and are not known to any other entity. But in the stratum of manifestation they are known by their own wonts or characteristics. They may be in the form of prognosis or diagnosis or premonition or after-effects. But they must be present because their presence denotes the existence of that entity. These entities may be physical entities, may be physical objectivities, may be psychic entities or psychic pabula. Now Dharma is also such an entity. Dharma is the highest and the greatest and the sweetest characteristic of its own. What are its wonts? Are they prognosis or diagnosis or premonition or after-effects? The reply is: Dharma's manifestations, Dharma's wonts, exist in each and every stratum. A Dharmic characteristic may be treated as a prognosis of something coming, a diagnosis of something come, a premonition of something evil or an after-effect of something good. Regarding Lakshana of the wonts of Dharma, it has been said:

"Dhrti Ksama'-Damo Asteyam'  
Shaoca-Indriyanigrhah  
Dhiir Vidya Satyamakrodhah  
Dashaka Dharma Laks'anam."

What is the first Laks'anam of Dharma? — Dhrti. It has several meanings in Sanskrit, but the most powerful meaning is patience. A Dharmic person should have patience. Dharma and patience are inseparable. Suppose an evil force says, "I, the Lord of a certain country will destroy Ananda Marga from the very root." A Dharmic person should have patience, because the day will come when that evil force will be destroyed. Their weapon will serve as a boomerang for their own death: and this happened in the near past, as you all know.

The second one is Ks'ama', ie. forgiveness or pardon. Ks'ama' should be properly explained to spiritual aspirants. In your personal life you have the right to forgive anybody and everybody but in your collective life you do not have such a right. You have to consult the collective body before you forgive an enemy of the collective body. And in your individual life, although you have the right to excuse anybody, you should remember that pardon should not be extended to a person who has not rectified his/her conduct — if pardoned, you are encouraging his/her bad habit. You should not do that: it is against the principle of Dharma.

The third one is Dama. Dama means to control. In Sanskrit there are two similar terms — Shamanam and Damanam. Shamanam means bringing the external enemies under control and Damanam means bringing the internal enemies under control. In the mythological story, Pluto was the God of Death, also known as Yamaraj in Sanskrit. He is also known as Shamana, because he controls others. A Sadhu or Dharmika is to control him/herself, to do Damanam. That is, everyone should have full control over the internal enemies which are demons residing in the mind. This is Dharma. In the Vedas there is a story that, once upon a time, there appeared on the horizon a big, luminous body. Many people went near that luminous body but none could approach it directly. Then some of the people who came near it — that luminous body — uttered only the sound "Da". Some people interpreted that sound "Da" as Danam kuru. People who interpreted like this were regarded by society as "Asura" or "Danava". The second batch interpreted the sound "Da" as Dayam kuru, and they were regarded by the society as "Manava," and the third batch interpreted the sound as Damanam kuru, and they were known as "Devatas." The story says that, in this way, the differentiation was created amongst Asura, Manava and Devata.

Damanam is the highest order. Damanam means killing internal enemies, and one who has controlled the external enemies is known as "Shanta". In Sanskrit Sham + Ta = Shanta. The one who has defeated the internal enemies is Danta (Dam + Ta).

Asteya means non-stealing — physically or mentally. Neither cheating physically nor mentally. Shaoca means keeping both the physical body and the mental body neat and clean. It is easy to keep the physical body clean, but it is very difficult to keep the mind clean. For this purpose, mind must be initiated in Tantrikii Diks'a and not Vaedikii Diks'a. Vaedikii Diks'a teaches the mind how to pray for a higher life and Tantrikii Diks'a teaches how to move forward.

Indriya nigraha — one who has complete control over one's sensory and motor organs. Lord Buddha said:

"Cakkuna samvaro sadhu sadhu sotena samvaro Ghraṇena samvaro sadhu sadhu jibbtraye samvaro Kayena samvaro sadhu sadhu vachaya samvaro Manasa samvaro sadhu sadhu sabbatha samvaro"

Let there be complete self-restraint. Man who has established himself in this kind of self-restraint is known as sadhu. Dhii — Dhii means intellect. You may say, what about people who are illiterate attaining Dharma? Are they not Dharmika? Each and every person cannot have intellect? Yes, each and every person can have intellect. The Dharmika interpretation of intellect is — intellect is free from all baseness, all impurities and all degenerative propensities. This intellect a Dharmika should possess.

Vidya means knowledge. In Vidya there are two sections — one is vidya and the other is avidya. Avidya is mundane knowledge. Material science also comes under avidya. Vidya means knowledge, or spiritual science. One must know this spiritual science. You may say: "How can an illiterate man, a less educated man, acquire Vidya?" Here Vidya means Self-realisation — not realisation that you get through books. Vidya means the movement of the mind towards Paramapurusa.

Satyam. What is Satyam? The movement towards Sat is Satyam. What is Sat? Sat means that which undergoes no metamorphosis. What is that object that undergoes no metamorphosis? The Cosmic cognitive principle undergoes no metamorphosis, hence it is the Sat entity. Hence that entity is also known as "Sat Chit Anandam", and the mental movement towards that Sat entity is Satyam.

Akrodha means free from anger. It is the art of fight. Suppose A and B are two belligerent parties and A has control over krodha (anger) while B has no control. What will happen? B's body will be shivering, will have no control over his/her nerves, and so in that fight A, who is fully established in akrodha, will just give a push and B will be defeated. So this is the art of fight. For a Dharmika this art of fight should always be remembered. A Dharmika should always remember that by following akrodha he/she will always be victorious. These ten items are the wonts of Dharma, although each and every entity has its own Dharma. Dharma also has these ten entities as its Dharma.



able to see him without much waiting. During the meeting Baba mostly talked about Chandranathji's personal matters, and therefore Chandranathji was not getting a chance to introduce my subject. The meeting time was almost over, and Chandranathji's restlessness began to increase. Seeing him uneasy, Baba asked him whether he wanted to talk about Nagina, and added that when he has already accepted me as his Guru, where is the question of permission? But there was a problem: he was not free up to the 9th, and after that he would be away for some time. He would return on 24/10/53. "Nagina can see me anytime thereafter. Tell him about my residence and the time I meet people." Encouraged by this response Chandranathji prayed for blessings for me. To this Baba replied that normally he does not bless before initiation, but Nagina has already accepted everything and now initiation was a mere formality. "Alright, tell him to face whatever comes boldly and everything will be alright."

Chandranathji told me that this had never happened before in any other case as it transpired in mine. He said that it did not even become necessary to mention your name before Baba, and you got both permission and blessings. 'Salutations to Baba the All-Beautiful.'

After the nights rest Chandranathji left for Dunika the next morning, and I became busy in my inspection work. The inspection of my office began at exactly ten in the morning. As per blessings of Baba, I began to face all the difficulties of inspection boldly, and it was nothing but miraculous that the inspection was most satisfactory and my immediate boss had to eat humble pie. The inspection of my head of department lasted a week. During this period he carried out surprise checks of work in many small places within my jurisdiction, and even there he found no defect. After completing the inspection, my head of department left for his head office on the 9th October. This miracle of Baba's blessings is a life long memory for me. 'Salutations to Baba who removes all obstacles.'

'Salutations to Baba the merciful.' Due to constant touring with the boss, I caught cold somewhere and began to feel pain in my back, which subsided after taking some medicine. But I could still not go to Baba on 24th October.

Meanwhile, on the first of November Chandranathji again came, and when he found that I had not yet visited Baba he was somewhat angry and told me, "You should go there — even if it has to be on a stretcher. Do not delay after the fixing of a date." I explained to him that I was unable to go due to pain, but now I would go. Accordingly I reached Jamalpur on 2nd November, but was somewhat delayed that day, and the meeting time for Baba was over. Next day, on the morning of 3rd November, I reached Baba's place at the appointed time. This was my first chance to meet him. But it was the same divine and effulgent face that appeared on my mental plate some days ago. I bowed to him and thereafter there was a small drama of introduction, and then I received my initiation. I was asked to sit in the lotus posture for initiation. Although for some time I sat straight, due to increasing pain I had to bend a little. When Baba saw me thus bending he asked, "Can't you sit straight?" I replied that for sometime past I had pain in my back, and therefore felt difficulty in sitting straight, and requested him to continue with the initiation — I promised that, after the pain subsides, I shall sit straight. As I said this Baba closed his eyes for a moment, and then said, "Drink hot water and your pain will disappear."

After initiation I asked Baba whether it was necessary to be a vegetarian for this sadhana — I told him that I could not live without non-vegetarian food. Baba smiled and said, "Yet it is good to be vegetarian." He also added that onions and garlic have even more tamasic properties than meat, and therefore they should also be given up. I asked again whether it would be possible for me to give up non-vegetarian food. His reply was marvellous. Smilingly he said, "So far you have only given your thought as to how meat can be eaten in the best form possible. You have, perhaps, never given thought that it can also be given up. Just try to see whether you can give it up that way."

Thereafter some more talk on sadhana, then I was asked to leave. As I was descending the stairs the thought came to my mind, 'Baba has told me just to think whether I can give up non-vegetarian food. If it can be given up just by thinking, then I'll start thinking right now that I will no longer take vegetarian food.' And it is Baba's grace that from that day onwards I am a vegetarian. When my parents and my wife came